

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 36.

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Vol. V.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ELEVENTH ANNUAL REPORT.

(Continued from page 564.)

Liberality of the Choctaws.

To these donations from the Christian community, ought surely to be added, and with a strong note of grateful admiration, the unprecedented donations of the Choctaws.

That poor, pagan, and lost people of the wilderness have, within a year, pledged the annual sum of \$6,000, to be received by them from the government, during the whole time it shall be paid, that is, for 16 or 17 years to come, in aid of the operations of this Board, for the instruction of themselves and their children in Christianity and civilization.

It should be observed, however, that as the Choctaw donations do not come into our treasury, they do not afford to the Board all the strength and facilities and advantages, that would be afforded by the same amount in the state of our ordinary funds. No part of these donations was at disposal for supplying the insufficiency of the receipts of the year from the customary sources, not even in regard to the Choctaw mission, the expenses of which exceeded those of either of the other missions. Still, for the purposes of that mission it is a substantial endowment, and will from year to year, relieve the general funds, and facilitate and strengthen the general operations.

"The establishment at Elliot," say the missionaries there, "is not yet complete. Houses for the accommodation of the mission families are needed; as are a barn and two or three small buildings. A hundred more acres of land ought to be opened and cultivated. When this is done and the young stock grown so as to supply the family in a considerable degree, which will be in the course of two or three years, we think

the \$2,000 a year, appropriated by the natives, in connexion with the donations of provisions and clothing, which may be expected from the states, will go very far towards supporting the establishment. But to complete the buildings, open sufficient land, and provide for the support of the family until other means can be brought into operation, considerable money will be required.

"The appropriations made by the natives, for the two other establishments, though they will do much towards supporting them when put into operation, will be wholly inadequate to laying the foundation. Unless there are means, in the first instance, for procuring a large stock, and bringing under cultivation an extensive plantation, the expenses of provision would be so great, that it is doubtful whether it would long be supported."

Patronage of the Government.

The Board have been made acquainted heretofore, with the patronage afforded to our Indian missions by the general Government, with a view, expressly, to the instruction of the Indians in the arts of civilized life. At the commencement, assurance was given by the Executive that for each establishment the expenses of erecting a school house and a dwelling house should be defrayed from the public funds, and that a specified number of certain kinds of implements and utensils for husbandry and domestic manufacture should be furnished. "The limited appropriations for the Indian Department," said the Secretary of War at the time, "will for the present preclude the Executive Government from extending a more liberal patronage to the Board, in their laudable efforts for the accomplishment of objects so very desirable." Agreeably, however, to a hope then expressed by the Secretary, Congress has passed a law for an appropriation of \$10,000 a year, to be applied under the

direction of the President to the instruction of the Indian Tribes. Of this sum, \$1,000 is "for the present allowed to our establishment at Brainerd, and \$1,000 to that at Elliot." "When," says the Secretary, "the Department is in possession of the necessary information [respecting the several establishments commenced by this Board and other Societies] a more full and complete distribution will be made, agreeably to prescribed regulations."

The favourable disposition manifested by the Government, and with increasing strength and benignity, towards the great object of civilizing the Aborigines, is to be most gratefully recognized and highly valued: not only on account of the direct pecuniary aid afforded; but more especially for the security which it gives to the Aborigines themselves, to those who are engaged in this labour of benevolence on their behalf, and to the whole Christian community, respecting them. An opposite disposition or policy would be of dark and disastrous aspect.

For these Indian establishments, however, and for our more distant missions, money much money will yet be required. It is not to be dissembled that to maintain the several missions, and establishments now under the direction of the Board, in the vigorous operation which should be desired, will cost scarcely less in each successive year, than the amount of the last year's disbursements. And yet the field is wide; and yet more missions are urgently needed and demanded. Thanks to the All-bounteous Sovereign of the world, the Christian community in this favoured land are abundantly able to supply the requisite funds, not only for the missions already sent out, but for the support of many more. Nor is there any reason to doubt that the same DIVINE INFLUENCE, which has so wonderfully raised and diffused the spirit of benevolence, during these first ten years, will raise it still higher, and diffuse it more widely.

Summary of Receipts and Expenses.

In these ten years there has been paid from the Treasury of the Board the to-

tal sum of \$201,600—For the missions to the East—Bombay and Ceylon—just about \$100,000—for the Missions to the American Aborigines \$51,000—for the Mission to the Sandwich Islands, \$10,470—for the Palestine Mission, \$2,350—for the Foreign Mission School \$17,340, and for various subordinate and contingent objects and purposes \$20,000.

In the same period the Treasury has received the total sum of about \$235,000. Of this amount something more than \$220,000 were given by benevolent individuals, males and females, associated and unassociated, in donations and bequests for the general and particular objects of the Board; and the remaining sum of about \$15,000 were the proceeds of monies invested, books sold, &c. Besides the monies paid into the Treasury, many liberalities have been bestowed in various articles, in different ways, and to no inconsiderable aggregate. But the amount, whatever should be the estimate, is to be added to the regularly accounted for expenditures, as well as to the regularly entered receipts.

Of the sum expended much has necessarily been consumed, yet not a little remains for important and durable use.

In the ten years there have been received under the patronage and direction of the Board, as missionaries and assistants, 62 men and 48 women—in all 110. Of the number three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams,—have been called to their reward: ten, six men and four women, have left the service,—three on change of sentiment—five on account of impaired health, and two from discontentment,—and nine are yet at home, waiting with desire to be sent forth to their work. Eighty-eight—49 men, and 39 women—are now either in the fields respectively assigned to them, or on their way to them;—25 in the East,—2 in Western Asia,—17 in the Sandwich Islands,—and 44 in the countries of the American Aborigines. Upon the same funds, and engaged in the same cause, are the Rev. Principal of the Foreign Mission School and his worthy Assistant.

Of the men now under the patronage and direction of the Board, TWENTY-SIX ARE ORDAINED MINISTERS OF THE GOSPEL, educated, the most of them, in Literary and Theological Seminaries of the first order in our country; two are especially designed for ordination; and the rest are approved men for the various departments of the general work, as Catechists and School-masters, Agriculturists and Mechanics. All of them, the Principal and Assistant of the Foreign Mission School excepted, have given themselves devotedly for life to this arduous and holy service, and the most of them, with the same spirit of devotion and sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount. Of the women mentioned, proportionably commendatory, might be made.

School at Cornwall.

At home is the Foreign Mission School, designed for the *thorough education* of promising youths from different heathen lands;—an Institution firmly established in the hearts of Christians, in a highly prosperous state, and blest most signally with heavenly influences. Abroad belonging to our several missions are more than 50 Free Schools, in which there can scarcely be fewer, probably there are now more, than 3,000 children, Hindoo, Tamul, Jewish, Cherokee and Choctaw, under Christian instruction; not less than 300 of whom are boarding or family pupils, lodged, and fed, and educated, as under the especial care of the missionaries.

Missionaries and Schools.

NINETY PERSONS with qualifications for the different parts of the work, from rudimental instructions in the primary branches of knowledge and arts of civilized life, to the highest and holiest administrations of the Gospel—not only ready for the service, but actually for the most part in the distant fields at their allotted stations—disposed in order and furnished—engaged in their various labours, and some of them having for a considerable time borne the burden and

heat of the day:—and more than Fifty Schools, established in different regions of darkness, and containing under Christian Instruction Three Thousand Children of families and nations long ignorant of God, and never blest with the News of the Saviour. Could we mention nothing more, the TWO HUNDRED THOUSAND DOLLARS expended in ten years, should not be accounted as lost. But something more may be mentioned.

“It is estimated,” says Mr. Kingsbury, “that the establishment at Elliot has cost upwards of \$12,000, exclusive of all the labour done gratuitously by the missionaries. But it ought to be distinctly kept in mind, that the greater part of this money has not been consumed. It has been vested in various property, some of which is of the most productive kind, and which may be considered as a permanent fund for the support of the mission. There are now belonging to the establishment at Elliot, more than 200 neat cattle. There are also teams of oxen and horses, waggons, carts, ploughs, and other implements of husbandry, suitable for a large plantation. More than fifty acres of land are cleared and under cultivation. Upwards of twenty buildings, including a blacksmith’s shop, mill, and joiner’s shop, have been erected. Mechanical tools for various branches;—lessons, books, and stationary for the school, have been provided; and all the varied apparatus prepared for the accommodation of a family consisting of one hundred.”

Similar statements and estimates might be made respecting the establishments at Brainerd, on the Tombigby, and at Talony.—The missions overseas are upon a different plan. But at Bombay we have a printing establishment, comprising two presses, fonts of English and Nagree types, with the requisite apparatus; and various accommodations and articles of durable utility for the various purposes of the mission. Our Ceylon mission, besides the very valuable glebes and edifices secured to it, has also a printing press with fonts of English and Tamul types, a hospital, and several school houses; and a proportional provision of what is necessary

for a permanent mission. A large part of what was sent out with the Sandwich Island mission, was not for immediate consumption, but for durable use. The lands, buildings, &c. of our school at Cornwall—what may be denominated permanent property, were estimated at more than \$5,000. The libraries, and the surgical instruments, belonging to our several establishments, would, altogether, be of considerable value.

The two hundred thousand dollars then is not all consumed—has not all vanished away. By means of it a preparation for action of no inconsiderable extent has been brought forward. And in the general view of this preparation, besides what has now been mentioned, whatever has been acquired of knowledge, of experience, and skill, in directing and executing this great work, where every thing was new, and every thing was to be learned,—and whatever systematic and permanent arrangements have been made for continued and extended operations, at home and abroad,—should doubtless be included.

Of effects and fruits actually produced, it is yet time to expect but little, and to say but little.

Translations.

The translation of the Scriptures, however, into one of the principal languages of India—ready to be given to ten millions of people, as soon and as fast as means for the printing and distributing shall be afforded;—the actual printing and distributing among that Pagan population of large editions of select portions of the Scriptures, and scriptural catechisms and tracts;—the teaching of several thousand of Heathen Children—including those who have attended, as well as those who are now attending the schools, so that they are able to read the Bible, and other useful books, and have some knowledge of the truths and precepts of the Gospel;—the preaching of the Gospel to many thousands of heathen people of different ages, ranks and conditions, thus sowing the *incorruptible seed*, in a widely extended field, where, under the genial influences, of Heaven, it may in due time take root

and spring up, and where undoubtedly it will not have been sown in vain;—and the turning of more than fifty heathen persons, hopefully, from darkness unto light, and from the power of Satan unto God, for their own salvation with eternal glory, and for the communication, through their instrumentality, of the blessings of Christianity to many of their respective kindred and nations:—These are effects and fruits, which to pass over unnoticed, in this general review, would be an ungrateful omission, and the value of which is not to be estimated by thousands, or hundreds, of thousands, or millions, of money.

American Indians.

Ten years ago the Aborigines of our country were regarded by this great community, with the exception of here and there an individual, as an utterly intractable race, never to be brought within the pale of civilized society, but doomed by unalterable Destiny, to melt away and become extinct; and a spirit of vengeance and of extermination was breathed out against them in many parts of our land. Not a few, even of the generally well disposed and well informed friends of missions, held the projected mission to those outcasts of the wilderness a hopeless enterprise. Now the whole nation is moved by a very different spirit. From the highest places of the national Government down to the humblest conditions of society, all classes are inspired with good will towards the Indians. The desire to serve rather than to destroy them is every where testified; and to evangelize and civilize them is regarded as no infeasible or very difficult work. The method seems plain and easy.—If by favour of Providence this Board has been leadingly instrumental in effecting this auspicious change,—if the system of instruction which it has put into operation in the Cherokee and Choctaw Nations has conciliated the favour and secured the confidence of the Indian Chiefs and Tribes extensively, and also of the rulers and people of our nation,—has commended itself as a model for other societies coming forward to take part in the general work,—and has

produced examples of Indian improvement which have engaged the attention of all classes of the community and awakened in them a lively interest in the great design ;—the Board has not existed in vain, nor laboured in vain.

(To be concluded.)

MISSION AMONG THE CHEROKEES.

From the Missionary Herald.

Extract from the Journal kept at Brainerd.

July 20, 1820. Messrs. Thomas Stewart and David Humphries called on us, being on their return from a circuitous missionary tour, under the direction of the Domestic and Foreign Missionary Society of the Synod of South Carolina and Georgia. The object of their mission was, to find a suitable place to commence an establishment in some of the tribes east of the Mississippi, on the plan of the mission here. They first visited the Creek nation,—found many individuals disposed to receive such a mission; but in the national council it was rejected. From the Creeks they passed through the Choctaw nation, visited Elliot, and went forward to the Chickasaws. Here they found a very favourable reception, fixed on a site for their missionary establishment, and expect it will be commenced next autumn or winter.

24. Our visiting brethren having spent the Sabbath with us, and preached to our little congregation, left us this morning, with the expectation of returning with a number of assistants, after a few months, on their way to the proposed place of their establishment. This however, depends on the decision of the Synod.

25. Brother Milo Hoyt, finding that he could not purchase provision at Chatooga for the support of the family, and that the school continued small, returned for instructions. Considering the great expense of purchasing and transporting provisions from this place to Chatooga at this time, the need of brother Milo's labour here, and that we had reason to expect a permanent teacher for that school soon; therefore, concluded, that he go to Chatooga, and inform the

people, that there will be a vacation in that school, till they finish the house at the new place.

The father of the boy called — made us a short visit. He appears very thoughtful on religious subjects,—warmly attached to Christians, and anxious for further instruction. He expressed a strong desire to live near us, but said the support of his family required, that he should live and labour where he now is.

27. The Rev. Mr. Simmons, of the Methodist connexion, and a Mr. Carr, formerly one of Mr. Blackburn's teachers, called on us, visited the schools, expressed their approbation, and left each a donation. Agreeably to instructions from the Treasurer, a child has been named *Samuel Newell*, provided for by the Juvenile Mite Society and the Female Mite Society of Augusta, Me.

[Many of our readers are familiar with the interesting story of the little female captive, first mentioned by the Rev. Mr. Cornelius in the account of his tour through the wilderness, more than three years ago. This little child was ransomed by Mrs. Carter of Natchez, now Mrs. Williams of Brimfield, Mass. and was placed in the mission family at Brainerd, where she was adopted and baptized. The name of Lydia Carter was given her, in honor of her liberal benefactress. A brother of this child, younger than herself, was subsequently discovered to be a prisoner in the Cherokee nation; and was delivered from a man who claimed him, by the interference of the agent of Government, and by the humane and disinterested exertions of Mr. John Ross. This child was also adopted into the mission family, baptized, and named John Osage Ross. We have strong hopes, that these children, now removed from the Brainerd mission family, as stated below, will be restored to the nurture of that mission; or, if this cannot be done, that they will be placed in the family of the Arkansaw mission, or that of the Osage mission at Union.]

Aug. 22. Received a letter from Col. Meigs, requesting the Osage captives. He writes:

“Gov. Miller of the Territory of Arkansaw, having been authorized by Government, to adjust a difference between the Arkansaw Cherokees and the Osage nation, to prevent a destructive war apparently on the very point of commencing, met the chiefs of both these tribes in a conference; and, having heard the parties, brought them to promise to

suspend the stroke of the war-hatchet, on the following terms: viz. The Arkansaw Cherokees to collect and return to the Osages all the prisoners, who were taken in a late war between the parties:—And the Osages, on their part, to give up certain men of the their nation, who had murdered three Cherokees since a peace had been made. These stipulations were solemnly made in the presence of Gov. Miller, acting arbiter in behalf of the Government, who feel it to be their duty to compel the parties to act with mutual good faith. The Governor therefore, in his capacity as Governor, and *ex officio* Superintendent of all Indian affairs in that section of our country, demands the delivery of the prisoners on one side, and of the murderers on the other.

“In Governor Miller’s letter to me, requiring these young prisoners, he has promised, that his influence shall be used to have the Osage children under your charge returned again to your care.

“I am sensible it must be painful to you to part with them; but it seems the only measure to be adopted to prevent the shedding of much blood.

“Mr. John Rogers, a kind and humane man, will take the best possible care of them. I request that the children may be comfortably furnished with every thing necessary and proper for their journey, and I will pay your bills for the same.

“I have stated to the Secretary of War all the expenses that have been incurred hitherto on account of these children, and that all the expense, or other expenses that may be properly incurred on their account ought to be deducted from the annuity of the Arkansaw Cherokees.

“I request you to deliver the two little prisoners to Mr. Rogers. I am confident that he will be governed by your advice, and will in every respect, act towards them kindly and tenderly.”

This message was inexpressibly distressing to all the mission family; especially to those, who had adopted these children as their own. We had some days since been informed, that the children were demanded, and had reason to ex-

pect they must be given up; but still were not without hope, that by some means they might yet be retained, till they should be prepared to carry the knowledge of the Saviour to their people. All hope is now taken away. They must be given up: not to the arms of death, but to a call from the wilderness to be taken back probably to a savage life. We can only commend them to the care of that gracious Redeemer, to whom they have been devoted in baptism, and who is still able to preserve and bring them, where they can receive that instruction, which we would gladly have given, and by means of which they may still be prepared for usefulness in life, peace in death, and happiness beyond the grave.—

John Osage Ross, being younger, and not having been so long with us, was not much affected. But Lydia Carter had become strongly attached to us all, especially to brother and sister Chamberlain, whom she called father and mother. She knew no other parents; consequently the thought of a separation was peculiarly trying to her, as well as to us.

When she heard that Mr. Rogers had come for her, (which was early in the morning,) she, in company with another little girl, escaped to the woods. All the persons about the house, including the children of the school, went in pursuit of them, but without success. A little after noon one of our neighbours came and informed us, that he had seen them about three miles from this place, on their way to the little girl’s father. Milo Hoyt was immediately sent to fetch Lydia. When he came to the house of the little girl’s father, he learned that Lydia had been there, but fearing some one would know where she was, and come for her, she could not rest contented until she went two miles further, making in all *nine miles*, which she travelled through the woods to avoid being taken. When she first saw Milo, she appeared somewhat frightened, and began to cry: but he soon consoled her, by telling her some pleasing things about the man, who had come for her, and what she would see on the way. On returning, she appeared cheerful; and learning that we

thought it best for her to go, she said she was willing. This relieved our feelings very much; as we could never before make her consent to go away on any terms; and we now feared she would have been forced from us. She remained very cheerful, and sung in our family worship with her usual animation.

23. The morning was spent in preparing our dear children for their departure. Lydia having a trunk and some other articles, which had been presented to her at different times, which she could not take with her, desired her mother to keep them for her little sister Catharine,* if she should not return;—adding, “Here is a little handkerchief too small for me; I wish you to give this to Catharine, whether I come back or not.” She remained composed till just before they started; and then appeared in deep thought. She looked around on those she loved, for the last time, and then dropped her head, and the tears flowed profusely. She walked out to the horse without being bidden; and notwithstanding her evident grief, she was not heard to sob aloud except when taking leave of her little sister Catharine.

Her whole appearance, through this trying scene, was like that of a person of mature age in like circumstances. It is the Lord, let him do what seemeth him good.

Little John,—having been told from the beginning, that if he would go willingly without crying, he should have the little horse on which he was to ride, and the saddle and bridle for his own,—went off smiling, and was apparently much pleased with his newly acquired property. We have strong hopes, that these dear children will be taken into the mission family at Union.

From the Missionary Herald.

LETTERS FROM SWITZERLAND

The union of Christians in every country, and of every name, in the noble design of sending the Gospel to the whole family of man, is a subject of delightful contemplation, and well fitted to produce a most cheering effect on the hearts of all labourers in the good cause. The following letters will be read with interest, as exhibiting those warm feelings, and that en-

* Mr. Chamberlain's infant daughter.

larged benevolence, which honorably distinguish many Christians of the present day.

LETTER OF THE REV. MR. BLUMHARDT.

“To Jeremiah Evarts, Treasurer, &c.

“Basle in Switzerland, July 16, 1820.

“Sir—In one of the last numbers of our Missionary Magazine in German, we have inserted some extracts concerning your most interesting Missionary School at Cornwall, and the lives of your Sandwich Island Pupils, as we had found them in the Missionary Register of the Church Missionary Society in London. That information so charmed our readers, that one of the most active members of our German Missionary Society felt himself moved by it, to send you a bill of 800 Switzer francs, in behalf of your interesting Missionary School, with a letter from the hand of this venerable old gentleman, and with the ardent wishes of our Missionary Committee, that the Lord of all mercies may pour out an abundant measure of his Holy Spirit upon all the honoured members of your respectable Board, your pupils, and their teachers, as well as upon all the blessed exertions of your Society.

“Do never forget, Sir, that great numbers of your brethren in Switzerland and Germany, on this side of the Atlantic, raise up daily their hearts and hands to the throne of grace, that the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,—would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, and that ye might be filled with all the fulness of God.

“Our German Missionary School prospers evidently under the blessings of our God. We have now nineteen pious and intelligent students in it, who, in a short time, will go out in the strength of the Lord to preach to the Mahomedan tribes, on the shores of the Black and Mediterranean seas, the unsearchable riches of our Christ.

“We beseech you, dear brethren, to send us, from time to time, the interesting publications of your Society, and to

be assured of our most brotherly interests in it. Perhaps it will please you, to inform us of the receipt of the inclosed bill, from the hands of our dear father in Christ, the Baron de Campagne.

Respectfully and affectionately,

Yours,

In behalf of the German Missionary Society, THEOPHIL BLUMHARDT, *Superintend. of the Miss. Sem. at Basle.*

LETTER OF THE BARON DE CAMPAGNE.

"To the Rev. Principal of the Foreign Mission School, at Cornwall, Con.

"Sir,—and, though unknown, much honoured friend in Jesus Christ.—"Encouraged by our worthy and respected friend, Mr. Blumhardt, superintendent of the Missionary Seminary at Basle, I write this letter to testify the deep interest, which I take in every thing, which contributes to extend the empire of our Lord and Saviour Jesus Christ.

"Persuaded that it is not of yourself personally, but solely by the efficacious grace of the all-bountiful God, who alone is able to make men the partakers of divine happiness, I cannot but felicitate you, with all my heart, that you are placed in a situation so likely to be favored with all spiritual blessings; and I pray you on this account, to accept from a distance the sincere good wishes of an old man, who desires no other riches, than the possession of divine benevolence.

"What I have read of the Foreign Mission School at Cornwall has given me great pleasure; especially as human powers cannot of themselves produce the desired effect; but they produce it only as instruments in his hands of Him, who is the source of all good,—of love and pure charity;—and it is thus only, that the mind is capable of being fully, enlightened. I beg you to use the accompanying sum of 100 ducates,* according to your best judgment, as an external mean, which, by divine grace, may impart those spiritual blessings, inseparable from the attainment of supreme love. This little offering is accompanied by the very sincere prayers, not only of the humble individual, who

* The net proceeds of the bill were \$212.

sends you these lines, but likewise of his friends in Jesus Christ, that grace may enliven the hearts of the heathen youths under your direction, and may so fill them with the pure love of Jesus Christ, as that they may be able, by the same grace, to kindle a similar happy flame in the hearts of their countrymen, who are still as blind men, in the darkness of sinful Adam.

"I pray you to salute them, on my behalf, in the most friendly manner; and particularly those, whose names are known to me, and in whose happiness, on account of their regeneration in Christ Jesus, my heart takes a lively interest;—I mean the dear pupils, Henry Obookiah, Thomas Hopoo, George Tamoree, William Tennooe, and John Honnoore. May our heavenly Father bless their good beginning, that, in his powerful hand, they may become useful labourers in the vineyard of the Lord.

"Asking you to accept the assurances of a distinguished consideration, and of a friendship founded in Jesus Christ, as the only Source of happiness through a long eternity, I have the honour to subscribe myself, Your devoted servant,

CAMPAGNE.

June 6, 1820.

"P. S. If, according to the will of a merciful God, I have some longer time to remain in this world of trial, future circumstances will shew, whether what I have now sent shall have accomplished the good, which I could wish. Heavenly Father, thy will be done!"

"P. S. of Mr. Blumhardt.

You will do a great favour, my dear brother, to this venerable old man, if you will engage one or the other of the pupils, whom he has named, to write him a few lines. You may address them to me."

From the Boston Recorder.

A DILEMMA.

Shall the American Education Society flourish, or shall it die?

The following extract of a letter from one of the Directors of the American Education Society, to the Editor, contains a statement of facts which ought to bring into action all the energies of the Christian public. A more im-

portant Society than this, whose treasury is now more than exhausted, has never been formed in the United States, whether we regard its bearing on the character of the Clergy themselves—on the prosperity of the American churches already existing, or to arise hereafter—on the heathen of our own country, or of Asia and Africa;—it cannot yield in point of utility to any other charitable institution of any name. It is not the rival, but the *nursery* of every missionary society in the country, and its decline must very deeply involve the interests of every society, whose immediate object is the support of missionaries. Shall its operations cease? Shall the youth who have been drawn from their various occupations by its proffered patronage, be told to return to their farms and their merchandize—their aid is not wanted for the enlargement of the church—the heathen may go down to destruction by millions every year, but American Christians cannot afford to raise up and send forth preachers of righteousness!

If this subject were properly understood, we are confident that every preacher of Christ and him crucified, from one end of the continent to the other, would lift up his voice like a trumpet, and give his people no rest till they should deeply feel their obligations to assist in a work like this, lying at the foundation of all other schemes for the "conversion of the world." But it is *not* understood—it is not generally felt—and this accounts for the melancholy facts disclosed in the following letter. Let the communication be read—let it be weighed—and then let every reader enquire, "Lord, what wilt thou have me to do?"

"At the meeting of the Directors of the American Education Society, on the 10th inst. our treasurer reported that the whole amount of monies in his hands, for current use, was, \$1,446.

"The Board felt it to be indispensable either that they should dismiss from their list a part of the beneficiaries, or reduce the sums allowed to each, at least 25 per cent. below what has been customary. They chose the latter part of this painful alternative; and yet the appropriations at this meeting were \$2408; almost a thousand dollars more than the sum at their disposal in the treasury. Many of the beneficiaries being remote, it was presumed that they would not send for the small sums granted them under several weeks; and in the mean time, it was confidently believed the Christian community, being made acquainted with the state of the case, would afford seasonable relief, as was done very promptly, in a similar case two years ago.

"Since the anniversary of the Society in Oct. 48 new beneficiaries have been received;—27 of these at the last meeting of the Directors; a greater number than at any previous quarterly meeting since the society was established. The whole number that have been aided are, 304. About 200 now on the list as objects of continued charity.

"These facts speak intelligibly. Several thousands of ministers and missionaries, are at this moment, imperiously called for in the United States and cannot be found. If these 200 precious young men, who are struggling forward to the work, must be turned back, the prospect is dark indeed! Oh my heart aches at such a thought. But this result is unavoidable, unless our means are instantly increased;—it is as certain as arithmetic can make it, we cannot go on another three months."

FEMALE EDUCATION SOCIETY OF NEW HAVEN.

The Committee of the Female Education Society of New-Haven, acknowledges the receipt of the following articles since their last annual Report of July, 1820, viz:

From the Ladies' Reading Society, Guilford, 2 shirts, 3 cravats, 1 pair thread socks,	\$5 87
From a lady of New-Haven, 2 pair suspenders,	83
From ladies in Woodbridge, by Mrs. Allen, 1 pair pillow cases, 1 towel,	1 33
From the Female Benevolent Society of Harwinton, Litchfield County, 2 shirts, 4 cambric handkerchiefs, 11 pair stockings, 2 woolen vests, 1 pair pantaloons, 1 pair pillow cases,	18 41
From ladies in Middlebury, 1 shirt, 2 pair thread socks, 3 pair yarn stockings, 2 pair yarn socks,	6 08
From a lady in Salem, 1 pair sheets and pillow cases,	2 25
From a Female Society in Salem, 3 shirts, 1 cravat, 1 pair stockings,	4 40
From individuals in West Greenwich, 1 pair thread stockings, 1 pair woolen do. 1 broadcloth coat from Capt. Noah Mead, 1 yard and three quarters broadcloth,	11 94
From Juvenile Society in Miss Cooke's school, 6 cravats,	1 50
From Washington, a bed, comfortable and bed-quilt,	12 50
From the Female Benevolent Society of Guilford, a bundle containing articles valued at	6
From the Female Benevolent Society of Middletown, 6 shirts, 1 pair sheets, 11	

From the Female Benevolent Society of Litchfield, 4 shirts, 3 pair stockings and various other articles,	9 05
From a lady in New-Haven, cloth for pantaloons,	3 12
From a lady in New Haven, cambric for cravats,	1 50
From the Female Benevolent Society of Killingworth, 7 shirts, a bed-quilt, 3 yds flannel and sundry other articles	21 16
From a female friend of North Killingworth, 1 pair of yarn socks,	58
From the Millington Female Charitable Society, 16 yards black cloth, domestic manufacture,	17 33
	<hr/>
	\$134 20

New-Haven, Jan. 23, 1821.

The Treasurer acknowledges the receipt of the following sums :

August 7th. From a female friend of New-Haven,	6 51
From the Female Cent Society, Wallingford, by Mrs. Beebe,	11 61
18th From a female friend of New-Haven,	5
September 6th. From Gentlemen and Ladies of W. Greenwich, by Mr Lewis,	66 38
7th. From the Female Cent Society, Warren, by Miss M. Daggett,	10
From the Female Benevolent Society, Litchfield, by Miss Ogden,	30
From the Female Mite Society, New-Milford,	10
From the Female Education Society, 1st Ecclesiastical S. East-Hartford,	21
From a Gentleman of Charleston, S. C. by Mr. J. Dwight,	10
From the Female Education Society of Fairfield, by Mrs. Rogers,	15 68
23d From a female friend of Stamford, by Mrs. Pres. Dwight,	10
From a female friend of North-Killingworth, by Mr King,	1
From a female friend of New-Haven,	3
From a female friend of Lebanon, by Mrs. Silliman,	2
From do. do do do.	25
From a female friend of Litchfield,	1
From the Ladies of Norwich, by Mrs. Kingsley,	7
From the Female Auxiliary Education Society of Norwich, \$77,75 (\$39,41 of which was from a small sewing society of Chelsea,)	77 75
	<hr/>
	\$282 18

SABBATH SCHOOLS.

We have been highly pleased on reading some remarks of the Editor of the Baltimore Morning Chronicle, on the utility of Sabbath Schools, and if our limits would admit, we would re-publish them. We however cannot forego the pleasure of making the following extract :—[Recorder.

“ According to the third Annual Re-

port of the Union Board of Delegates from the Male Sabbath School Societies, in Baltimore, and by the severest mode of calculation, the scholars who thus by the humanity of christian teachers, receive education on the Sabbath day, amount to one thousand one hundred and sixteen. These children are thus, as it were, rescued from the haunts of vice, from the sties of depravity, and receive the rudiments of Gospel salvation. Now, let us consider for a moment, what would have been the fate of these children, had they not been thus snatched from the gripe of parental depravity ; our jails, our penitentiaries, could they speak, would answer the question. The whole sum received for this extended plan of benevolence, does not exceed one thousand four hundred and forty-three dollars ; in addition to which, we have further to add, that, as appears by the late report—3936 spelling books, 2000 reading books, 4000 of Watt's divine songs—1400 alphabet lessons—500 small reading lessons—100 sets of introduction to reading—18 sheets of each set—70,000 tickets of reward, and 60,000 cards of approbation have been printed. Now, we ask, with entire confidence, could such a small sum have been more beneficently expended. Had this sum been distributed, as is too often the case in gratuitous charity, it would in all probability have been expended in dram shops : it would have confirmed all these young immortals in their habits of vice and depravity. But mark already the process of this salutary reformation. Several of those children who were thus plucked as brands from the burning, have become themselves already the instructors of others—they are now liberally imparting on the Sabbath day, that knowledge which they themselves once wanted ; they have forsaken the character of pupils, and have now become preceptors. What shall be said to all these evident and multiplied testimonials of divine grace. What can we say, but that the hand of the Almighty is distinctly displayed.”

“ We will state one strong and affecting fact to prove what has already been accomplished by the agency of Sabbath

Schools. Several parents of the children who have been thus instructed, and who have been personal spectators of the decency, the solemnity, and the order that pervade the whole assembly, have been moved to tears, and are now themselves inquiring out the way of salvation; such blessings have already accompanied these works of christian love."

ON THE SUBJECT OF PROMOTING REVIVALS OF RELIGION.

We hope our readers have not forgotten a piece on this subject, by a "Lover of Revivals," published at page 45. This has called forth a correspondence between the writer and a "Lover of Gospel Truth." See p. 333 & 427. We are happy to give place to any candid discussion of this subject which is calculated to keep it alive, in the hearts of the Christian public, till the plan for promoting Revivals of Religion is carried fully into operation. We are not disposed to doubt the candour of the writer of the following essay, but we think that he has such a tide of successful experiment to combat; experiment acknowledged by God, and sanctioned by his word, that he cannot stem the torrent. We are not prepared to agree with him, that "it is monstrous to advocate any system or practice as religiously expedient when the word of God is silent on the subject;"—nor that a society formed solely for the promotion of the cause of religion, is not a religious association, because some who help constitute such a society are heretics. We might as well say that the little family of Christ was not an association of Christians, because Judas was among them. But it is not our intention to take the subject from the pen of the Lover of Revivals, but to show that whatever sentiments we may give place to in our columns, our whole heart and soul is engaged in the plan for the promotion of Revivals of Religion.

MR. WHITING,

Sir—It is gratifying to me that the few remarks I made in my first communication, on the manner in which the gospel should be sent forth into all nations, has called forth a second essay from the pen of "Lover of Revivals." I am pleased that his opposition is tinged with a Christian zeal, as also from the impression that the discussion may induce some, at least, to test his sentiments and mine by the word God. I am not ignorant that my views on this subject are opposed by a very numerous class of professing Christians; but truth, gospel truth, is my object, and by the un-

erring Standard of the Revelation given by the blessed Spirit, let our works be tried; and should my feeble exertions prompt one of the Lord's children to examine the word of life, and by it be made willing to render obedience to the King of Zion, my labours will be amply compensated:—for it is not with a desire to obtain the mastery that I trouble you with a second Epistle, but simply to advocate plain truth.

Permit me now to make a few observations on the subject in which I am compelled, by the gospel, to dissent from the views of my opponent: not as regards the important and heavenly object of promulgating the good news of eternal life by Christ Jesus, but respecting the manner of its accomplishment. My friend, (for such I may be privileged to call him,) is fully of the opinion that the formation of a Society, and if I understand him, a Society distinct or different from a Church of Christ, is necessary or rather the grand desideratum, by whose operations the object of Revivals is to be produced: and did I not behold an entire different order in the gospel, my conversion to his sentiments would not be withheld a moment. But a sketch of the first Societies formed by the Great Head of the Church, will, I hope, satisfy him and others on this subject;—particularly from the reflection that the same desirable effects was then to be produced among the nations as is now, and under circumstances of equally as much opposition as exists at the present day. I may say much more opposition. It then pleased the Lord Jesus to send forth first the apostles to make proclamation of salvation in his name; and when the first Church was formed at Jerusalem, it pleased him to qualify many to reiterate the same words to their fellow men—and great was the number who published it, and abundant the harvest of souls. After this the word of God sounded out from the Church. Let the present period be marked with the same labour, by those who love Jesus, and the same heavenly fruits may be expected to grow with luxuriance throughout the world.

Was it necessary to advocate this

plan, this gospel plan, from the effects which followed, it would be an easy task to shew the splendours of all conquering grace—the triumphs of the cross—the wonder-working hand of Jehovah removing the deep rooted prejudices from the minds of men, and sealing them as heirs of an incorruptible inheritance. Jesus, so to speak, went forth in the chariot of the gospel, conquering and to conquer;—his name was made precious to many a sin-sick soul;—the despised Heralds of the gospel proclaimed the glad tidings of peace between God and rebellious sinners, through the blood of the all atoning sacrifice; and the “habilitments” of enmity fell prostrate at the foot of the cross—the day-star arose in their hearts—the well-spring of eternal life flowed sweetly from the throne, and made glad the city of our God. These mighty wonders were accomplished, not by the Society for which my friend contends, but by the Church or the individual member of the Church. Does these things portray any hint that a different organization is either necessary or warrantable from the word of God. God will work in his own way. Did not infinite wisdom lay the gospel plan of raising the superstructure of mercy’s building on the chief corner stone. And until the blessed Potentate does reveal another mode of disseminating his own word, I shall abide by the conclusion that a Church of Christ is the only Society formed, or necessary to be formed, for all the purposes of causing darkness to flee, and to make the true light shine in the abodes of sin, sorrow and wretchedness.

One word more on this subject.—When Jesus wants materials, or wisdom, or power to ordain, perpetuate and execute any other mode of giving eternal life to a dying world, through the instrumentality of the gospel, then, and not till then, call in the aid of men to form associations to aid the mighty work.

The Lover of Revivals is pleased to say, “that many things are practised by the Church for which there is no authority,” to which I fully assent. But, I ask, who hath required this at their hands? Certainly not God. Agreeable to my

friends acknowledgment, then the question arises, are these practices necessary? and does not such conduct plainly demonstrate that the Law-giver in Zion has not done all necessary things for the comfort and edification of the saints? and that the deficiency must be supplied by the puny arm of man? It is this broad sentiment advocated by my opponent, from which all the folly (prevalent among a certain portion of the denominated Christian world) has arisen. It is this which raised the Babel of papal superstition, and multiplied human mediators, and every other abomination in that kingdom of darkness and of death. It lays prostrate the wisdom of the Most High God—in giving laws for his kingdom, and virtually proclaims a language that the bridegroom has left to man the important trust of legislating for his bride.

It is as manifest in the Scriptures as the noon day sun in the firmament, that Jesus has not committed any authority to the creature, to *add* to or diminish his laws or ordinances. It is equally clear, that nothing was left without divine attention to every part, even the most minute and particular, as respects the great and wondrous plan of saving men with an everlasting salvation, and regulating their conduct while in the wilderness. Would everlasting love, which made the Saviour leave the Throne of glory and visit a lost world, would this love, I ask, stop short and submit to the judgment or piety of man, (however much esteemed, and however worthy of esteem,) the regulation of the church? I trow not. If the divine architect of mercy’s fabric did not know how to erect, beautify and complete this building, then indeed let men put the finishing stroke to that glorious superstructure, which one day, or rather one eternity shall shine in the righteousness of the great I AM. If what I have said be in agreement with the testimony of Jesus, “touch not, taste not, handle not” any traditions which have no other foundation than the commandments of men, and on this foundation rests every practice or association which is not found clearly proclaimed in the word of God, which is

called religious. It is monstrous to advocate any system or practice, as religiously expedient, where the word of God is silent on the subject; and it is no argument to say, that "they seem calculated to promote the glory and blessedness of Zion."

"The community of the first Christians" may "seem" much like the society which is advocated by the Lover of Revivals; but it is one thing to appear like another, and another subject to be the same thing. As to "authority against" the formation of societies, which are distinct from Church of Christ, there is none only the blessed authority which proclaims the formation of a Church. The gospel no where proves negatives, but in all cases shews what is to be done; not what is not to be done. One observation will settle the difference between us on the subject of missionary, Bible, and other societies; it is this, they are by no means considered, by the writer, as religious associations, unless religious associations are composed of Arian, Socinian, Jew and Gentile—the haters and lovers of God. I acknowledge much good has been done by them; but this does not make their character religious. Be this as it may, my observations in my first epistle has nothing to do with the character of any society but the one advocated by my friend, the Lover of Revivals; and I assure him I have no objection to give my views of all the societies he mentions at a future period: it would swell this essay to a greater length than is expedient. I shall now close my observations at this time by saying, I hope there is more than "one" who loves gospel truth, and will not hold their peace until the brightness of Zion's glory shall illuminate the regions of darkness, and the laws of her King be the governing principle in all the mount of God.

LOVER OF GOSPEL TRUTH.

VISITS TO THE SICK,
OR DEATH-BED FACTS.

(Concluded from page 575.)

BUT let us turn to more pleasing characters. God be praised that religion

has many delightful witnesses to its consolations in a dying hour.

I was much impressed in attending a young man, whose death was a perfect contrast to those which I have just related. I thought that every incident respecting him deserved to be recorded in a more lasting page than that of memory, I therefore penned down some of the most material circumstances of his life, and some of his last expressions, as I received them from his lips.

He was awakened to a sense of the importance of religion by the solemn event of a brother's death, which happened when he was about twenty-two years of age. Many have, indeed, for a time, been much affected by alarming providences, and they have made the most serious resolutions that they would turn from their evil ways; but alas! driven on by their guilty passions, their resolutions have passed away like the ship on the surface of the deep, without leaving a single trace behind; or, to use the striking allusion of Scripture, "their goodness has been as the morning cloud, and as the early dew," both of which have but a transient existence, and are seen no more by the light of the perfect day. His were however, of a more durable kind. The grace of God had truly touched his heart, and by this providence he was "turned from darkness to light, and from the power of sin and Satan unto God." Three years after the event I have mentioned, he made an open profession of religion, and, for about seven years, adorned the doctrine of God our Saviour in all things. But now the time of his departure was at hand. He was yet young, but death takes his prey from all ages. That part of our climate, a rapid decline, in a few months reduced his vigorous frame to a mere skeleton. I often visited him. What faith! What patience! What resignation! What love to the Redeemer! What humility! What hope! Here was the triumph of Christianity. Infidelity can produce nothing like it. When I once asked him what was the state of his mind, he replied, "I bless God, I can say, I know in whom I have believed, and am persuaded he is able to keep

that which I have committed unto him against that day." At another time he said "I am still able to rest upon a faithful and covenant-keeping God. Blessed be God, he is the same yesterday and to-day and for ever! Once when some doubts had momentarily troubled him, he told me how he had found a sure remedy. "I have," said he, "been feasting on that promise: 'When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle on thy head.' And then he added, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they shall comfort me.'"

I never heard him murmur, though he often suffered much pain from wounds made in various parts of his body, occasioned by long confinement: but when writhing with agony, his tongue was employed in admiring the goodness of God or praying for divine assistance in his time of need. "Lord," he exclaimed, "look upon a poor unworthy sinner, and send help from above."

He had many inducements to bind him to life. I asked him his feelings respecting them: his reply was, "I am enabled to leave them all in the hands of the Lord. I have never given myself a moment's uneasiness about them." Often did he repeat, "Come Lord Jesus, come quickly." "Do come, dearest Lord!" And once, with his eyes lifted up towards heaven and his hand laid upon his heart, he said "Lord, thou knowest all things, thou knowest that I love thee."

I called one day, and found him struggling with great pain. I stood by his bed side in silence, when he suddenly raised his head and lifted up his hands, while his dying eyes beamed with inexpressible delight, and with an almost supernatural energy, he exclaimed, "Look unto me and be ye saved, all ye ends of the earth." As it was my custom to preach a funeral sermon when any of my flock resigned their spirits into the bosom of the great Shepherd and Bishop

of Souls, he requested me to take for my text, Rev. xiv. 13. "I heard a voice from heaven saying unto me, write from henceforth blessed are the dead that die in the Lord, yea, saith the Spirit, for they rest from their labors, and their works do follow them." "But," said he, "I wish you to omit the last clause, 'their works do follow them,' " for" he added, "I am but a poor unworthy servant of Jesus Christ." I dissuaded him from thus restricting me, and pointed out the importance of the words in their connexion. I told him to remember that though the works of believers did not go *before* them to heaven, as *their Saviours*, as some have vainly imagined, yet they must go *after* them to *evidence their characters*, and that it was needful in *this sense* to enforce the connexion between works and heaven. After this explanation he left me to use my own pleasure. He was thirty-one years of age when he slept in Jesus.

"Hark what the voice from heaven proclaims,
For all the pious dead;
Sweet is the memory of their names,
And soft their dying bed!"

I shall never forget visiting a good old man who had long been a most exemplary christian, and actively engaged in promoting the cause of religion. He had passed several years beyond the allotted boundary of human life. I found him, in his sitting-room, rapidly wasting away under the strokes of age. I cannot relate our conversation as accurately as that which I have just mentioned, but I can give the substance of it, and in some cases it is probable the precise words. "Well," said I, on my entering, "how do you find yourself to-day, sir?" The good old man immediately began a kind of sermon, and continued in language that filled me with surprize and admiration. It seemed to me as if I beheld another Abraham leaning on the faithfulness of JEHOVAH. "I am going the way of all flesh," said he, "but God is with me." Through his grace I was made his servant in early life, and now that I am old and grey-headed, he will not forsake me. He is a faithful friend. Jesus Christ is the same yesterday, to-day, and for ever. I

have trusted in the Lord, and have not been ashamed. I have tried him for years, and though creatures change, he knows no variableness neither shadow of a turning. 'My heart and my flesh fail, but God is the strength of my heart, and my portion for ever.' 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus.' I can trust my soul safely in his hands. His promises are as firm as his throne, fixed as the everlasting hills. His sheep shall never perish, but have everlasting life. Because he lives, I shall live also. I am now at the entrance of the dark valley, but the Lord will be a light unto me. 'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' For the Lord God is a sun and a shield, the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly."

He continued in this strain with the most surprising rapidity, and with calmness and confidence that made me ready to exclaim, "Let us also go and die with him." He seemed as if, like Stephen, he saw heaven opened, and the Son of Man sitting at the right hand of God, while, like that departing saint, those who looked steadfastly upon him saw his face as it were the face of an angel.

"A mortal paleness on his cheek,
But glory in his soul!"

Yet there was nothing of the transport of passion in what he said. He seemed to speak of God as of a friend with whom he had been in the habit of reverend and familiar intercourse. It was evident that, like Enoch, he had "walked with God." Religion had been the business of his life, and he had not to *seek* its consolations in a dying hour, they were nigh at hand; they had taken root in his heart like a goodly tree in a flourishing soil, and were now bearing rich clusters of the fruits of immortality. All that he said was more than theory, it was the result of EXPERIENCE—long

experience of the faithfulness of God in whom he had long trusted. The language in which I have clothed his ideas, is, however, too feeble. I wish I could give to it his boldness, his energy, his tranquillity. As I did not live in the same town, and was only an occasional visitor, I never saw him again after this interview; when I revisited the place, devout men had carried him to his burial, and made great lamentation over him; and it might have been justly said of this departed believer, "He was not, for God took him."

Now this character shews us that a life spent in the service of God, will lead to a happy death. The disorder that brings to "the house appointed for all living," may sometimes be upon the nerves or upon the breath, and thus prevent those expressions of faith and joy which we here behold; or the reason may be affected; or the strength suddenly exhausted: but where this is not the case, we shall see the truth of the Psalmist's words: "mark the perfect man, and behold the upright, for the end of that man is peace."

To these I could add a cloud of witnesses. One of the last that I visited I will just mention. A young lady about fourteen years of age was rapidly hurried out of life by the pressure of disease. I was indisposed at the time of visiting her, and unable to offer up a verbal prayer. Alluding to this, I said, "My dear, I cannot pray *with* you, but I will pray *for* you," "Do, Sir," said she, "and I will pray for *you*; may the Lord bless and restore you, and enable you to preach again of the dear Saviour." "Then you love him." "I hope I do. I desire to depart and to be with Christ, which you know is far better than being here. This is a vain world, nothing but vanity and vexation of spirit. Come Lord Jesus." These were some of her last words as nearly as I can recollect them. Such a dying bed did not seem like the painful separation of the soul and body, but like the peaceful flight of a glorified spirit returning from an earth too base for its residence, to dwell in the bosom of the God who gave it.

Now let my reader who is in health,

pause and ask himself, which of these characters is likely to be the resemblance of his, in his dying hour. Dear Reader, if in your life you resemble the ignorant—the careless—the self-righteous—the carnal,—you must expect, unless extraordinary mercy interpose in your behalf, that you will resemble them in your death. And would you die without God and without hope?—Pause—Another day—another hour—another moment may be too late to consider. If, on the other hand, you have given yourself to God, and are saying, “Truly I am thy servant, I am thy servant; thou hast loosed my bonds;”—your dismissal out of time into eternity shall be that of the blessed; and the voice of Mercy shall salute you, “Well done good and faithful servant, enter thou into the joy of thy Lord.”

Perhaps, dear Reader, you are in a dying state. Let the examples cited shew you what is the only solid ground of hope. Christ is the rock of ages,—rest on his atonement, his merits, his intercession,—build here, and you may bid defiance to every storm.

“Here is firm footing—here is solid rock;
This can support us; all is sea besides,
Sinks under us, bestorms and then devours.
His hand the good man fastens to the skies,
And bids earth roll, nor feels the idle whirl.

J. C.

From the London Home Miss. Mag.

THE VILLAGER WITHOUT HOPE.*

About three weeks since I was called by the friendly solicitude of a neighbour to visit a poor man, evidently on the confines of an eternal world. The information I had obtained of his extreme ignorance and depraved habits, while it increased my sympathies, urged me to make the most faithful and familiar address to his conscience: I told him of his state as a sinner, as a neglecter and despiser of the Gospel, and every other means of instruction: but that there was yet forgiveness to be obtained, and that the Redeemer was willing to receive the returning prodigal. I begged him to rely alone on his atonement; but that without faith and repentance for sin, he must die without hope. He listened, but I found it difficult to obtain any reply: at last he said, “God is merciful.” The manner in which this was expressed, increased my fears, and I left him dreading the result.

* This occurred within five miles of the enlightened City of London.

An amiable female who accompanied me, continued her visits, notwithstanding the discouragements which presented themselves. In her last visit, she entreated him to consider the objects to which his attention had been directed, but no expressions of uneasiness for sin escaped his lips; no supplication for forgiveness appeared even to have ascended from this bed of death. She begged him to throw himself at the Saviour's feet, where none had ever perished! and closed, by asking him whether he did not think he needed such a Saviour? With the most hardened indifference, he replied “No.” She left him. A short time after, he went to the judgment seat of Christ!

Arise, ye friends of truth! respond to the call of the Home Missionary Society. Disperse your Tracts; establish Sunday Schools; introduce Cottage Prayer-meetings; let not an inhabited village in England remain destitute of these best of blessings.† “In the morning sow the seed, and in the evening withhold not thine hand.” The word of the Lord shall not return unto him void. Use the means in dependence on his blessing, and it shall assuredly prosper. Centuries enough have passed over hosts of British villagers, while no man hath cared for their immortal destinies. Let the watch-word of the christians of the nineteenth century be, respecting those that are sitting in darkness, and hastening daily by hundreds to the pit of endless woe, **RESCUE.**

OBITUARY,

REV. SAMUEL STEBBINS.

Died at Simsbury, on the 20th instant, Rev. SAMUEL STEBBINS, in the 70th year of his age and 44th of his ministry. As a preacher, he was distinguished for acuteness of intellect, clear views of divine truth, and a happy talent for the illustration of the doctrines of grace. These he loved and earnestly implored. His funeral was attended by the neighbouring Clergy, and a large concourse of people. An appropriate and impressive sermon was delivered by the surviving pastor, Rev. Mr. M^{LEAK}, on 2d Timothy 4—6, 7, 8.

“IS THE SERMON DONE.”

A countryman meeting his neighbour coming out of the church asked him, “What, is the Sermon done?” “Done,” said the other; “no: it is said, it is ended, but it is not so soon done.” And surely so it is with us: we have good store of sermons said, but we have few done; and one sermon done, is worth a thousand said and heard; for not the hearers of the law, but the doers of it are justified, and if ye know these things blessed are ye if ye do them. “Glory, honour, and peace, to every one that worketh good.” Rom. ii. 10.

† Let the Brethren of our churches who have associated to supply the destitute villages around New-Haven, take courage and go forward. They have already many souls, we believe, as seals of their labours of love.—Ed.